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BAPTIST MISSIONARY MAGAZINE.

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American Baptist Missionary Union.

Assam.

EXTRACTS FROM THE REPORT OF THE
AMERICAN BAPTIST MISSION TO AS-
SAM, FOR THE YEAR 1845.

The missionaries in Assam have printed and published a Report of their labors during the year 1845. This was done especially with reference to the English residents in that country, who have very generously aided the mission in its operations. We have omitted some of the detail respecting schools, and also the various tables appended to the Report. The document, as a whole, is very creditable to the industry of our brethren.

The American Baptist Mission in Assam was commenced in 1836. In compliance with the desire of Major F. Jenkins, Governor General's Agent and Commissioner for the Province, and several other friends of missions, application was made to the Baptist missionaries in Calcutta, who being at that time unable to occupy the field, addressed the American missionaries in Burmah, communicating the desire of the Commissioner, and representing that a location on the N. E. frontier, with principal reference to the Shyan or Khamti population, was a most desirable position for the American Board to occupy, as it could soon be connected with their mission stations in Burmah, and thus an immense population, lying between Burmah and Assam, and never yet visited by any missionary, be made accessible. It was resolved at once to embrace this opening of Providence, and accordingly Messrs. Brown and Cutter, with a printing press, were deputed to undertake its establishment.

They at first located themselves at Sadiya, then the extreme outpost on the N.E. frontier, where they found a warm and generous friend in C. A. Bruce, Esq., then resident at that station. Here they were able to gain access to several Khamti villages, and print a few small books in their language, preparatory to the establishment of schools and further labor among the people.

At the close of the year, Messrs. Thomas and Bronson were appointed to reinforce the mission. They arrived in Calcutta from America, April 11, 1837. While prosecuting their journey up the Brahmaputra, Mr. Thomas was suddenly killed, when within a few hours' distance from Sadiya, by the falling of a tree from the bank of the river. Thus was removed from the infant mission, one whose piety and literary qualifications had prepared him to be a most useful and efficient laborer. Though deeply affected by this sad bereavement, the prospects of the mission were encouraging, and to the Khamtis it was resolved to add the Singphos, a numerous tribe intermingled with the Shyans, and lying in the great Hukong valley between Assam and Burmah. With this object in view, after making a tour among the Singphos on the frontier, and preparing a small Vocabulary and Spelling-book in their language, Mr. Bronson located himself at Jaipur, then an outpost conveniently situated for communication with their villages. It was hoped that friendly relations between these tribes and the British government would continue to increase, and that as soon as we were prepared with books and a knowledge of the languages, we might gain access into their country. But in this we were disappointed. In January, 1839, the Khamtis around Sadiya united in a

general insurrection, attacked and burnt the station, killed the political agent, Lt. Col. A. White, and murdered numbers of the inhabitants. The result upon themselves was most disastrous. Their villages were burnt, and the people scattered. The unsettled state of the country between Assam and Burmah, and the treacherous spirit manifested, both by Shyans and Singphos, cut off the hopes the mission had indulged of going among them with any degree of safety. There being no further prospect of laboring to advantage at Sadiya, Messrs. Brown and Cutter, with the press, removed to Jaipur. Mr. Bronson also directed his attention to the Nagas in the immediate vicinity of Jaipur; commenced a school in one of their most flourishing villages, and prepared several elementary works in their language. In 1840, Mr. and Mrs. Barker, and Miss. R. Bronson, were added to the mission. The latter had devoted a few weeks only to the study of the Naga language, with the hope of devoting her life to the instruction of the youth, when a violent attack of fever removed her from the work she had so ardently desired to engage in. Her end was peace; cheered by the hopes and consolations of the gospel, and in full assurance of a blessed immortality, she fell asleep in Jesus, Dec. 7, 1840.

In consequence of severe and repeated illness, Mr. Bronson was obliged to seek a change and return to the plain. Added to these discouragements, the Shyans and Singphos still remained inaccessible, and thus the mission was, by the Providence of God, thrown back upon the Assamese population. At present there are three stations occupied by the mission; Sibsagar in Upper Assam, Nowgong in Central, and Gowahati in Lower Assam.

SIBSAGAR.

Missionaries.—Rev. N. BROWN, Mrs. E. W. BROWN, O. T. CUTTER, and Mrs. H. B. L. CUTTER.

Native Assistants.—Nidhi Levi and Batiram Dass.

This is one of the most central and important positions for missionary labor in Assam. It is situated on the Dikho river, a day's journey from the Brahmaputra, directly opposite to Rongpur, for many years the residence of the Ahom kings, and eight miles below Gorgaon, their ancient capital. The population in the immediate vicin-

ity is large, and particularly well located for schools, there being about one hundred villages within a distance of six miles from the station. The population is mostly Ahom; the Brahmans are numerous, and a larger proportion of the people are able to read than in most other parts of the province.

The labors of Mr. Brown being chiefly devoted to translation and the preparation of books, and Mr. Cutter being almost wholly occupied with the duties of the printing department and the superintendence of village schools, but little has been done in the way of direct preaching amongst the villages throughout the district. Occasional tours are made by Messrs. Brown and Cutter, with the native assistants, but it is a cause of deep grief to the mission, that this, as well as other parts of Assam, should be left destitute of missionaries specially devoted to the great work of preaching the gospel. Our hearts have been pained that we have met with no more success in the immediate conversion of the heathen, during the time the mission has been established; but when we consider how little direct missionary labor has been performed; how small a portion of the people have been personally "warned to flee from the wrath to come;" how few that have been thus warned, have ever been visited by the missionary a second time, to follow up the good impressions that may have been made; when we reflect that the seed so sparsely scattered through the dense forest, has been left uncultivated and unwatched; instead of being surprised at the feeble results, we ought to consider it matter of devout thankfulness that God has, for our encouragement, shown us any tokens of his favor in the conversion of sinners.

During the past year there has been an addition to the church at this station of three native converts. The first is Batiram, a respectable and well-educated young man of the Kaisth, or writer caste, who has for many years been employed as a printer by Mr. Cutter. Early in the year he became deeply distressed in view of his condition as a sinner, (he had been a secret worshipper of Christ for some months previous,) and during a period of sickness, which brought him near the grave, he was led to make an unreserved surrender of his heart to Christ, found peace in believing, and on his recovery dedicated himself to the service of his Lord by the solemn act of baptism,

which was administered to him on the 9th of March, in presence of a large number of spectators. He addressed his companions at the water side in the most affecting manner, urging them to forsake their idols, and embrace the religion of the true and living God.

On the conversion of Batiram, greater alarm was manifested by the Brahmans and other respectable Hindus, than we have ever before witnessed. Every effort was made to prevent his defection from the religion of his fathers, but he remained firm amidst both reproaches and entreaties. After his baptism he was shunned by all his former acquaintances. His cousin, who lived with him, and was also employed as a printer, (the only relative he had in this place,) manifested great hostility, and renounced all further connection with him. His meekness and consistency, however, gradually disarmed the enmity of his former associates, and he is now universally respected.

The second individual baptized during the year is Kolibor, hopefully converted about two years since. Having been long addicted to the use of opium, that curse of Assam, it was deemed prudent to defer his baptism till he should give fuller evidence of genuine conversion. Finding that he had relinquished the use of opium, and his conduct being otherwise unexceptionable, he was admitted to baptism on the 13th of July last.

The third convert from the Assamese during the present year is Ramsing, the cousin of Batiram mentioned above, who from being a bitter opposer, has become a meek and humble follower of Jesus. On becoming convinced of the truth of Christianity, he commenced secret prayer, but did not make known his convictions till in November, when he was constrained to confess his sins, and anxiously inquire, "What shall I do to be saved?" He was baptized on the 20th of December, by the Rev. Mr. Bronson, in presence of a large congregation of natives who had assembled to witness the ordinance.

There are at present several interesting inquirers, who we hope may ere long be brought into the fold of Christ. In addition to the usual morning worship in English on Lord's days, bazaar preaching has been continued throughout the year, and many attentive groups of listeners have heard the sound of the gospel, and have gained a knowledge of the fundamental truths of Christianity. A bible class has usu-

ally been held once a week, for the benefit of the converts, and a prayer meeting on Saturday evening, when the native brethren take part in the services.

Schools.

The people around Sibsagar being mostly cultivators of the soil, and requiring the services of their children during the greater portion of the year, it has been found difficult to keep the schools in successful operation more than five or six months. This has proved very detrimental to their prosperity and efficiency, and we contemplate endeavoring to keep up three or four throughout the coming year, even should the attendance be small.

Liberal contributions for the support of these schools have been kindly made by residents in Assam. They have been opened about the first of November, but have not usually been brought into full operation till the month of January, when the crops are gathered in, and the children are comparatively at leisure. During the cold season of 1844-45, there were in this vicinity fourteen schools connected with the mission; with an average attendance of 381 for the month of January, 1845.

After completing the alphabet and spelling lessons, the scholars commence the catechism, and are promised that when they can read it with facility, they shall receive a copy of the First Reading Book or First Arithmetic, as a reward. These, containing pictorial illustrations, are an inducement to the boys to be diligent in their studies. Afterwards the History of Joseph, the Gospels, and other portions of scripture, are placed in their hands. Few objections have been made to the study of our religious books; but should a few of the scholars openly profess Christianity, the Brahmans would undoubtedly endeavor to create a prejudice in the minds of the people, and induce them to withdraw their children from the schools. But such an interruption would, we believe, be only temporary. The people are already beginning to find the burdens imposed upon them by the priesthood, too heavy patiently to be borne. We have been anxious to avoid the employment of Brahmans as teachers, knowing that they would embrace every opportunity to neutralize the effect of our religious books.

It is pleasing to find that extreme timidity, which induced the village

boys to run and hide themselves on the approach of a foreigner, so fast disappearing where schools are established. Seeing such efforts put forth for their good, both young and old are inspired with confidence and good will towards us; and thus the way is prepared for the successful preaching of the gospel among them.

The influence of these efforts is extending itself beyond the Assamese. A few months since, Mr. Cutter visited a Miri village lying on the Brahmaputra, near Dibrugor, and after conversing with the people on the subject of religion, urged them to establish a school. Recently on visiting their village, he found they had obtained a teacher, built a neat school house, and twelve or fifteen boys were learning to read. In one end of their school room they had raised an altar to Saraswati, before which they said they daily worshipped; but as soon as the folly and wickedness of idolatry were pointed out to them, they agreed to remove it. Mr. Cutter spent a Sabbath with them, and invited them to visit Sibsagar, promising to show them the printing press, and furnish them with a supply of school books. They said they were afraid to go, having never been so far from home, but finally consented, and at the time appointed, the teacher and six of the scholars made their appearance. They were present at several of our seasons of worship, kneeled down at prayer with the disciples, and appeared much interested in what they saw and heard. After stopping two or three days, and receiving the promised supply of books, they returned home, and it is hoped they will carry a faithful report of all they witnessed. They begged to have their school taken under our care, promising to come over monthly to be examined. The teacher is a Kachari. We cannot but hope that some good may result from these efforts among this most interesting race, whose appearance, habits and dress so nearly resemble those of the *Karens*, among whom Christianity and education have made such wonderful progress within the last ten years.

Printing.

We have now in constant operation two printing presses. One of these, with a font of Bengali type, was generously presented by the Commissioner, Major F. Jenkins. This department has been well sustained by the Mission

Board. Latterly a part of its expenses have been defrayed by the avails of job work. The paper for printing tracts has been generously furnished by the London Religious Tract Society, while the expense of printing them has been borne by the American Tract Society. All translations of scripture have been published at the expense of the American and Foreign Bible Society. The whole amount printed is 3,740,100 pages.

The printing office is an object of great attraction to the natives, and their frequent calls are improved by giving them a book or tract, with a few words to direct their minds to the search of that knowledge which is able to make them wise unto salvation.

All the workmen employed in the office are taught to read and write; most of them having been unable to do so when they entered the establishment. Every morning, before commencing work, they are assembled, when a portion of scripture is read and explained, followed by singing and prayer. Others not connected with the office are sometimes present, forming quite a respectable congregation. These efforts have exerted a beneficial influence, and several of the young men appear favorably disposed towards the Christian religion. Two of this number, who had been for several years instructed in Mrs. Cutter's school, are consistent and useful members of our little church, and frequently conduct the morning service, when they are listened to with attention and respect.

We have received during the present year a munificent donation from Capt. S. F. Hannay, of his valuable premises, adjoining the printing office, containing a new brick dwelling house and a brick godown. These will be an important addition to the value of the printing establishment.

NOWGONG.

Missionaries.—Rev. M. BRONSON and Mrs. R. M. BRONSON.

Native Assistant.—Peter Sirdar.

This station is situated on the Kullung river, and is surrounded by a dense Hindu population, mostly cultivators of the soil, who being stationary, are a favorable class for missionary labor. There are also several flourishing Mussulman villages, but many of this sect are greatly conformed to the Hindus. Owing to this conformity, they

are frequently successful in gaining over converts to their faith. The Brahmans are very numerous in the district, and are a great hindrance to the success of the gospel. They are well aware that the enlightenment of the common people would deprive them of their influence and means of support. They, therefore, use every means in their power to prevent the spread of Christianity. In one instance a man was beaten for reading our scriptures, and in other cases the priests threaten to fine those of their disciples who listen to us or receive our books. The late government order, abolishing slavery, has weakened many of them, but those who are supported by grants of land are less affected, and are gaining over to themselves the disciples of the weaker priests. The result seems likely to be the weakening of the many and the strengthening of a few.

Frequent missionary tours into the district, for preaching and the distribution of books, have been made. Many of the people have in their hands portions of the scriptures, and tracts setting forth in a most pointed manner the errors of Hinduism, which are read and discussed among them, and which many confess to be true.

Daily native worship in the evening has been continued during the year. On the Sabbath, besides the usual morning service in English, there is stated native worship in the afternoon, at which time we often have attentive listeners. The native converts, thus far, appear stable in their Christian profession. There are others who are well acquainted with the principles of Christianity, and who appreciate its superiority, but hesitate to make the sacrifice a Christian profession would cost. We need the outpouring of the Holy Spirit to arouse such and lead them to a decision.

The eastern and southern portions of the district contain a large population of Kacharis, Lalongs and Mikirs, all of whose religious customs are similar. They sacrifice fowls and hogs to the gods of the mountains. They have no written language, no correct idea of God, or of the future state of man. The Mikirs are a particularly quiet and industrious race, but the wily Brahmans, chameleon-like, suiting their creed to their subject, are beginning to gain over some of these people to the Hindu faith. As a body, however, they still cling to the superstitions of their fathers. Numbers of them have

attended our native worship, and manifested great interest in what they saw and heard. Our hearts are filled with pity for them, and we cannot but hope that we may, ere long, have the means of establishing schools and preaching among them.

Orphan Institution.

Nowgong being a central position, and favorable in many respects, has been selected for the establishment of our Orphan Boarding School. The object of the Institution is to gather orphan and destitute children from every part of Assam, and train them up under a careful Christian influence; all who manifest a good degree of ability, to receive an education that will qualify them to become competent teachers and catechists; and those who manifest less ability, to be taught, in connection with an elementary and Christian education, such trades and employments as will enable them to earn their own bread, and become useful members of society. This Institution has now been in operation two years. The number of orphans supported is twenty. Three of these are Eurasian children, partly supported from other sources. A temporary building, thirty feet by fifty, has been erected, in which the native orphans remain under the constant care of a Christian teacher. An additional building, forty feet by fifty, has been made over to the establishment, designed for a boarding hall and for the use of a matron, who is now on her way to join us. A valuable and convenient addition has been made to the mission premises, with special reference to the enlargement of the establishment, and the location of an additional missionary family. A small lot of land near the mission premises has been secured for horticultural purposes. We have not, however, been able to give as much attention to this part of the plan as we desire, nor as we hope to do when we have assistance, and the children are older, and able to labor more effectively. Received at so early an age, they have no prejudices of caste, and manifest a growing disgust at the foolish superstitions of their heathen neighbors. It is our earnest prayer, that they may receive the regenerating influence of the Holy Spirit, without which the great end of all our labors will not have been attained.

The Institution, thus far, has been mostly sustained by the benevolence of

Christian friends in this country. The native assistant in charge of the orphan and day schools, and also the native assistant at Gowahati, are principally supported by the kind liberality of Capt. J. T. Gordon. We have also been generously aided by several individuals in England and America, some of whom have pledged the permanent support of an orphan. The day school taught on the mission premises is in an encouraging state. The average attendance, including the orphans, is fifty. Great difficulty is experienced in retaining the same scholars, after they can read and write, but this will gradually diminish as the value of education is perceived, and the number who can read and write increases. The school is opened with prayer, and the scriptures are in use in every class.

For want of funds we have been obliged to dismiss a flourishing school of forty scholars, and have, at present, only one village school in operation. In the cold season it numbered forty, and in the cultivating season only twenty scholars. Nowgong is thickly studded with villages, most favorably situated for schools, and we have frequent requests from the people themselves for their establishment. Had we the means, we might increase them to almost any extent; and under an efficient superintendence, multitudes of children, who will otherwise grow up in ignorance, might be instructed and enlightened in the principles of divine truth.

GOWAHATI.

Missionaries.—Rev. C. BARKER and Mrs. J. W. BARKER.

Native Assistant.—Caleb Sirdar.

This station being the capital of Assam, and having a large population, presents an important field for missionary labor. It is one of the strong holds of Hinduism, having in its vicinity the celebrated temples of Kamakhya and Haju, whose baneful influence pervades every portion of the native community. In Lower Assam there are between three and four hundred religious establishments, endowed with lands and hereditary dependents, which form a powerful barrier to the progress of Christianity and civilization.

There has been an addition of one member to the church at this station, since its organization. Applications for baptism have been made, but the

individuals not giving satisfactory evidence of conversion, or of having any just appreciation of what the ordinance pre-supposes, their request could not be complied with.

English worship has been maintained on Lord's day evenings, and has been well attended. By the liberal aid of several individuals, a neat and convenient place of worship has been nearly completed, and partially furnished. A bible class has been commenced, and continued through a considerable portion of the year.

A service in the native language has been conducted on Lord's days, at which, among others, thirty or forty beggars have often been present. One of them, a blind man, has obtained considerable religious knowledge, and says he prays to Christ. It is difficult to secure the constant attendance of a native assembly for religious worship; the people, however, when addressed in the streets and villages, readily listen, and often with much apparent interest. Tracts and portions of scripture have been largely distributed during the year; and in this department there is a wide and open field for usefulness. We are not ignorant of the fact that many of our tracts are neglected or perhaps destroyed; but we are happy also to know that they are often read and believed. The truth of God thus communicated, though silent and unseen, is operative, and its influence, we believe, will at length appear.

Five boys' schools are in operation, and, except one, have been continued throughout the year. The expenses have been mostly defrayed by the benevolence of friends in Gowahati and Tezpur.

Two of the schools are at Gowahati; one is at Sialkhusi, on the opposite side of the river, and contains about sixty Brahman children; one at Herapara, and the other at Palasbari, where the Gosain appears favorable,—has assisted in erecting a school house, and expressed a willingness that the scholars should read our scriptures.

A public examination of the schools, in presence of the Commissioner and several other gentlemen, was held at the government school house in October last, when about 160 boys were present. The result, considering the short period they had been under instruction, was highly favorable, and presents from the Commissioner were distributed among the scholars for their encouragement.

Mrs. Barker has had under her care for the past year three Eurasian girls, who have been instructed in the common elementary branches of English education; also a school of native girls, who have been taught reading and plain sewing. Most of them have committed the catechism to memory, and are able to answer questions on the first principles of Christianity. The number of scholars has been from twelve to fifteen; but in consequence of the native prejudices against female education, it has been found difficult to secure a constant attendance. They are much interested in needle-work, and the avails of their labor are given to them for their encouragement.

Several ladies have interested themselves in the prosperity of this school, and have aided it by monthly subscriptions. Cotton cloth, thread, needles, slates, and other useful articles have been received from friends in America.

In presenting this Report, for the information of all interested in the general diffusion of Christian light and knowledge in this province, the mission would render their devout acknowledgments to Almighty God, for his abundant goodness vouchsafed under every circumstance of affliction and discouragement. We would humbly hope that the tokens of Divine favor that have been received, will stimulate all the friends of the cause to still greater liberality and effort. Heathenism in this country is like an impregnable fortress, walled up to heaven. To enter it, we have to meet at the outset, a numerous and influential priesthood, whose very existence is identified with its support. Its shasters are the essence of all that is dishonourary to God, degrading to man, and calculated to foster every evil propensity of his nature. The people, having no proper sense of sin and holiness, see little to reprobate in the immorality of their gods; and their constant familiarity with every thing base and degrading, renders them callous to the sense of shame. The prime attribute of deity with them is *power*, not holiness; and they consider that God may do what he will, and no guilt can attach to him, on account of the efficacy of his divine power. These are the ideas that fill the minds of the people, from the highest to the lowest, and cause them to vie in their disgusting practices with the very gods themselves. Added to

all this, is the iron hand of caste, to sunder which, is to make themselves accursed of God and man.

Since the formation of this mission, we have repeatedly surveyed the field, and asked ourselves, How can we successfully meet the obstacles that oppose us? What, under existing circumstances, are the best adapted instrumentalities for enlightening and Christianizing this people?

We would not presume to improve upon the well known experience of the Apostles, that "the foolishness of preaching" is one of the principal means appointed for the conversion of the heathen. The instrumentalities they employed in subjugating the heathen world to Christ, we would ever keep before us for our own imitation; but it is our opinion that to preaching must be united other powerful auxiliaries, having special reference to the diffusion of general knowledge, and multiplying the numbers of those who can read and understand the books we print and circulate. The faster we can educate the mass of the people, the sooner will they be prepared to abandon their blind guides, and to welcome the messages we bring. Were there less ignorance and more open opposition, we should give less importance to education. But, at present, the most powerful arguments in support of Christianity are quite lost upon the common people, simply on account of their ignorance. They have not seen the superiority of Christianity, and their minds not being sufficiently enlightened to appreciate the arguments presented, little or no conviction is forced upon them. What should we think of the husbandman who, in his anxiety for a crop, should neglect to prepare his ground, but hasten to cast his seed upon the unfurrowed soil, among weeds and thorns? Thus in the work of missions, God is pleased to connect cause and effect. He is able to convert the heathen without this preparation, but it is not his usual method. He requires us judiciously to adapt our efforts to the object to be obtained, and if we neglect to do so, we shall fail of success. We have also noticed, that wherever the most efficient means have been employed for imparting Christian education, there the gospel has achieved its mightiest victories.

Again, when we take into consideration the prejudices of the adult population, and how difficult it is to eradicate them, our fondest hopes centre

upon the children and youth of our schools. Upon them we can make right impressions, excite a spirit of inquiry, and encourage them to think and act independently. If convinced and converted, they have a whole life to devote to the cause. We have, therefore, repeatedly felt that schools and seminaries, conducted on Christian principles, should at present be among the first objects of our attention.

Another consideration that shows the importance of schools where science shall be correctly taught, is the firm and universal belief of the Hindus in their whole scriptures, as the word of God, one part equally with another, so that when their geographical and astronomical systems are proved to be false, and the work of man, then their shasters, as a whole, inevitably fall to the ground. For instance, the Assamese, Brahmans as well as others, think it impossible to measure the distance of an inaccessible object. By a slight knowledge of the principles of geometry, the scholar learns that this can be accurately ascertained, and is prepared to credit the calculations made by astronomers, of the distances of the heavenly bodies. He learns also that the earth is, by actual measurement, less than 8000 miles in diameter, instead of 4,000,000,000, as stated in the shasters; that there is, consequently, no room under the earth for the eight elephants, which are said to support it, each of whose heads is 8000 miles in thickness; that the whole surface of the earth has been examined without finding the Ruin Ocean, the Sugar Ocean, the Milk Ocean, the Butter Ocean, and the seven intervening continents, &c.; that there is no central Mount Meru, 80,000 miles in diameter, and no place for it to stand upon; that the moon is not 1,600,000 miles distant; that the eclipses of the sun and moon are caused by the intervention of the moon and earth, instead of a demon, who attempts to devour them; that Ceylon is not a lump of solid gold,—one of the summits of Meru that fell into the sea, but is like any other island; that its former king, Bibhikhon, died long ago, and that Ceylon is governed by the English; whereas the shasters say that Bibhikhon should live to the end of the world, and that his country should never be conquered. They learn that the Brahma-putra, Dibing, and Irawadi, are not branches of one and the same stream; that the Ganges rises in the Himalaya

mountains, instead of flowing from heaven down the side of Meru, beyond the Himalayas; that the milky way is discovered by the telescope to be composed of small stars, instead of being a branch of the Ganges; that the rainbow is caused by the sun's rays falling on the drops of water, whereas the shasters say it is Indra's bow, and made of gold. They learn that the lightning and thunder are connected as the flash of a cannon and the report of it, while, according to the shasters, the thunder only proceeds from the clouds, while the lightning is caused by the darts of Indra, shot against the demons that attempt to drink the rain, which strike fire as they fall upon the rocky mountains that sustain the heavens. From the errors of the shasters on these, and many other similar points, the people will readily see that they are only the work of man. These remarks are sufficient to illustrate the important bearing of education and science upon the overthrow of the heathen superstitions around us.

The mission are also impressed with the importance of an effective native agency in converting the people to God. So few in Christian lands are willing to devote their lives to this work, and so scanty are the means provided, that our main dependence, under God, must be upon the people themselves. We need a company of readers and distributors, who shall spend their whole time in going from village to village, reading, explaining, and distributing the scriptures. All converts of good abilities might thus be usefully employed, and prepare the way for the visits of the missionary. Native instrumentality must be employed wherever it can. Although almost every letter from the mission for ten years, has conveyed to the churches who have sent us an entreaty for help, we are at this day experiencing all the discouragements of hope deferred. Let us look around us. How does Britain hold this country? By training up her conquered subjects. Who, of all her teeming population, could furnish her recruits ready for every emergency? And who, like the native soldier, could bear up amid the toils of the camp in this ungenial clime? Yet this native agency requires to be guided. So with the work of missions. Missionaries there must be to direct, but they must have the means of keeping in operation effective native instrumentalities. This in Assam we have not had; and

we are compelled to inform our brethren and friends, that we have been obliged to abandon favored plans and efforts, that have consumed our time and strength, because we have not been promptly sustained at home. We have wished to employ native assistants, and gather thousands of the children into Christian schools, and spread the gospel through the whole length and breadth of the province; but we have been told that the Board have not the means at command. Thus we are obliged to spend our days in doing but a small part of what we might do for the heathen, and for the church, and what our hearts prompt us to do. If our brethren cannot supply the men required, will they not at least put into our hands the means of raising up and employing the best instrumentalities we can command around us?

In concluding this report, the mission beg to express their sincere and heartfelt gratitude for the very generous aid they have had the pleasure of receiving from Christian friends; and hope that by the continuance of their liberality, we may be enabled during the coming year to extend our operations. Deeply sensible that our efforts for the improvement and conversion of this people will be unavailing without the Divine blessing, we would earnestly crave an interest in the prayers of all Christians, that the word may have free course, run and be glorified.

LETTER FROM NIDHI LEVI.

The English name of the writer of the following letter, is Levi Farwell. He is a native assistant at Sibsagar, Upper Assam, whence he writes to the Corresponding Secretary, under date of Oct. 1, 1845.

As I had leisure, I thought in myself to write you a line or two, because many days since I have written to you.

Through the great goodness of my Heavenly Father, I have been preserved from every danger and from every trial. And the Lord has been very merciful towards me, that he has brought two of my countrymen at this station to see their sins and become disciples of Christ. So many years I have walked alone, and I had not any Christian brother to enjoy myself with in speaking of the love of God and in praising his holy name, therefore, I did not feel so happy as I do now. I know God

always hears the prayers of his servants, who pray to him in sincerity of heart and soul, and grants comforts to his distressed children; and he knows what is better for them, and what they require. He only can support them, and he does support them. Blessed be his name forever, who watches over his servants, and keeps them from every danger and from the will of the great lion, who privily seeks to devour them.

Last year Mr. Brown and I went to villages from Sibsagar to Nowgong, and from Nowgong to Tezpur, and from Tezpur to Gowahati, by land, preaching and distributing the tracts and gospels. Some people heard our strange word, and attended very well, but some did not like to hear, especially the gurus and priests, fearing that their profit will perish; if they will hear the gospel and embrace it, the people will not honor them as they do now. The people of Lower Assam are more ignorant than the people of Upper Assam; they bow down to idols, and under green trees they worship as their Creator and Preserver and as the Saviour of their souls. *How satan has bound them in his chains!* that they may not see with their eyes and not understand with their hearts. Pray, therefore, that the Lord may open their eyes, that they may see and understand with their hearts, and that they may embrace the truth which was preached to them.

Pray for us and for our labors, that what we have sowed we may reap at last in gladness of heart, and that we may see the work of the Lord prospering in our hands.

The missionaries and the converts are waiting to see some missionary coming to Assam, because "the harvest is great but the laborers are few." Come over, therefore, to help us, for the harvest is fully ripe.

Sir, I feel daily myself very sorrowful in seeing the people, how they bow down to wood and stone; and when they have heard the truth, they have seared their conscience with a hot iron, that they may not embrace the truth.

But I feel very thankful that I have been called from amongst them to serve the ever living God, and also to show them the way of truth; therefore, I bless God for his boundless grace towards me.

I like to go to America very much to see the people of God and join myself with them in prayer and praise to God.

Burmah.

LETTER FROM REV. E. B. BULLARD.

Dong Yahn, Jan. 26, 1846.

I fear you will think me remiss at least in respect to the duty of writing you. But your familiarity with the circumstances of a missionary's life and labors, I trust precludes the necessity of apologies. I scarcely recollect the day since I last wrote you, when I could have written without closing my door against some person who came to listen to the gospel. However, I not unfrequently leave such persons to be instructed by Mrs. B., and go abroad preaching from house to house. Indeed this is my daily practice, Saturdays and Sundays excepted. It is not noon, yet as many as twelve have called to-day, and while I am trying to write, a number of persons are being instructed in another part of the chapel.

In the midst of these interruptions, I will endeavor to give a brief account of an excursion in the vicinity of Amherst.

At br. Haswell's request, I went to Amherst to accompany him to some villages of Sho Karens in his neighborhood. At the first village we visited, there are a few disciples who have recently embraced Christianity, and with the assistance which br. H. and his assistants render through the Taling and Sgau languages, are struggling successfully against oppression and darkness, which seem destined to break away and give place to Him whose right it is to reign. They have a little zayat, where the worship of the true God is daily performed. As this place would be on our way returning home, we stopped in the place but one night. On the next day, accompanied by a disciple, who lives at the above named village, we went on to a considerably large Sho village, about fifteen miles east from Amherst. I do not know that any missionary ever before visited this place. As we entered the village, all was silent as a place deserted. Indeed the men, and some women were away fishing, and at their various employments. We went to the house where the parents of the disciple who went with us from the other village, lived. There was no one to admit us, and we sat upon the ground around the house. One of our company went in search of inhabitants, and of food, for we were weary and hungry, and

the sun was fast going down. While we were pondering in our hearts what we might there experience, scarcely expecting to gain a welcome admittance into any house, or any food, and feeling that we were at the mercy of heathen, who had by false reports of Burmans become prejudiced against Christians, two women approached, and on our withdrawing a little, and assuring them we wished them no harm, they ventured into the house and spread a large mat for us. We went up and sat down. The women were in great fear of us. If one went for water, the other would leave the house till her return. If we commenced talking to them, they would draw nigh the stairs that led to the ground. The family was large, and before night all were at home, and apparently much troubled at our presence. I could scarcely get a pleasant yes or no from any one. So I left trying to converse, and went to preaching. Some of the time they would listen and sometimes would go off. When their food was ready, I feared we should not have the privilege of eating, and it evidently was not their intention. But I told them of the hospitality and kindness of Christians, and our good will toward them, when the woman said to her husband, "Let us give them rice, notwithstanding they are our enemies." He assented, and we were refreshed with rice, and hot water, and some trifling articles of food which we had with us. After supper, a large number of the young men of the village came to see us, though with no good feelings towards us; but they were bold enough to talk, and they became much interested, were astonished at what they heard, and lost much of their prejudice.

It was at first difficult for the Christian with us to gain admittance to his parents. They would forsake him, but he would soon follow with a heart ready to break. About 10 o'clock at night, when his parents went to their bed, he begged of them to listen, and he talked till finally he got them to reply; and during that night, whenever I awoke, he was preaching to, and pleading with them with a zeal and understanding, that would have melted the hearts of stoics and infidels. He so far prevailed upon his parents, as to receive a present of considerable value when we left. In the morning we had an opportunity to preach a little to the family and some of the villagers, and we returned,—br. Haswell to his charge at

Amherst, and I to the first named village, where I spent the following day, and broke bread to the infant church, only two of whom had previously enjoyed the privilege.

We rested a day at Amherst, and the day following went to a large Sho Karen village, eighteen miles north-east from Amherst. This is a delightful place. I trust some native pastor, ere many long years, will here have the charge of a church of Christ in the place of the priest of Boodh, who now, with his pupils, is supported by the blind, but simple hearted Karens. Our visit, I think, was the first of missionary excursions to this place. The people seemed surprised, and women and children were afraid of us; but I only had to tell them we were their friends, and would never harm them, but had come to make them happy, when they were pleased to see us. During our stay, we did not hear an evil report, but all were ready to listen, and some were deeply interested. On the first day of our visit, we preached from house to house, and in the paths wherever we met with the people. Wherever we stopped, a number would usually gather around us. Sometimes the neighbors would come in and quite fill a room. In one such place, I preached till I was almost exhausted. Meanwhile br. Haswell was engaged in another part of the village. I then told the people to come in the evening to the house where we stopped for the night. The sun not having set, I walked away more to rest than to preach, but soon met a man, to whom I introduced the subject of our mission. He stared me in the face, and for a time said nothing; so I continued my discourse. In a short time, he spoke up and said, "Follow me." As we passed along, he called to his neighbors, and we were presently in his house as many as twenty, eager to hear the story I had been telling him about the Eternal God, and salvation by grace through Jesus Christ. But darkness came to my relief ere long, and I returned to the house where we lodged. It was a new building, in the centre of the village, but was deserted because a lizard went into it. Probably you are aware that if that creature crawls into a dwelling, or a turtle under it, the Karens forsake the house, and dare not even use its timbers in erecting another dwelling, though those creatures are perfectly harmless.

In the evening the men of the vil-

lage came in considerable numbers, to whom br. Haswell and I preached alternately; he in Taling, and I in Karen. Those Karens living in the neighborhood of the Talings, understand that language to considerable extent.

On the next day morning, a few men called to see us, and after breakfast the women came and sat down around the house, desirous of hearing. I talked and read to them of the great salvation; but when I told them from what they might be saved, they appeared frightened, and one after another arose, and quickly, but silently withdrew, and I was presently alone, pondering in my heart whether it were wise to tell them of hell till they more clearly saw the way of escape, and believed other great and essential bible doctrines.

On going around to the houses, we found that many had gone away on business, so we went to the kyoung, where we found a priest, who is a Shan, and a Burman, and three Karen boys, all lounging in their yellow cloths. I need not stop to give you a description of this establishment. One or two circumstances connected with our visit here, I may relate. As we went into the building, our eyes first rested upon numerous images of Gaudama, arranged along the opposite walls. They were beautiful specimens of marble, and the carving and gilding fine. Each image had a yellow cloth wrapped around it. Br. Haswell approached, and was carefully taking one into his hands, taking hold of the head of the image, as was most convenient. The priest saw it, and cried out, "Touch not the gods," with evident agitation of mind. This was the introduction of the conversation between br. H. and the priest, which they held in Taling, and, of course, I knew but little what was said. It was evident, however, that the yellow clothed man, who received daily offerings and homage, had a larger mouth than mind. In a few moments he was angry, and said he wanted to throw an instrument which he had in his hands at our boatmen, whom he called our dogs. Our men said, "by our coming and preaching, the priest was afraid his rice pot would be broken."

As one of the boatmen was about drinking a cup of water, the Karen boys drove him away, saying, The god drinks there. Go out of the house and drink. What! said I, do you call that

Shan man a god? Yes; was the reply. Do you worship him? Yes. What makes him better than yourself, or than this boatman, whom you have abused? He wears a yellow cloth. And so do you. My cloth is not a perfect yellow, but a little striped. And I perceive it is not a little filthy, and so is that Shan's, and I see no reason why you should think either such cloth, or those who wear them, are holy.

It was now convenient to tell them of the Almighty and Holy One. So I preached to them, and they listened very attentively. I assured them they were there learning of one who was a fool and blind, and if they did not leave him, they would become like him. Where shall we go, and what believe, (said they) we do not know any other way? Come with me, and I will teach you to read the words of the Eternal God in your own language.

They gathered around me and said, "The Karens have no books in their language, nor could any be made so that a Karen might read." As I had with me the Gospel of Matthew, and some tracts in Sho Karen, and one of my scholars just then came in,—I gave them to him and told him to read. As he read, those poor deluded boys listened and gazed with the utmost astonishment.

As we left, one of them came and entreated me to come again and often, saying, they never before heard such things, or knew of any way but the one they practised. His heart was very tenderly affected, and I think he will never longer be satisfied where he is.

I have marked that village as the most interesting and promising place I have seen in Burmah. I saw there a man from a place some six hours' walk still east. He said none of his village ever heard the gospel, and he promised to tell them what I preached to him. Since that excursion, I have made one up the Dah-ghaing river, and found things generally encouraging. I expect soon to go that way again, and baptize one or two who have been asking baptism some months.

The church here, in Dong Yahn, was, perhaps, never in a better state than now. Yesterday I baptized four interesting young men. Though sin abounds, I think grace will triumph in this populous region. At the close of the dry season, I will write you again more particularly about some things here and on the river Dah-ghaing, than I now can.

My family enjoy pretty good health. I have suffered some from cold, that affects my lungs, but am better now.

LETTER FROM MRS. BULLARD.

Mrs. Bullard, under date of Dong Yahn, Jan. 21, 1846, furnishes the following account of the Karen boarding school under her care.

One year and nine months have passed away since we landed on these heathen shores, twelve months of which time we have had the supervision of a school; four and a half months the first "rains" after our arrival, two and a half months the next dry season here in Dong Yahn, and nearly five months the last rains. In the school there have been instructed fifty Sho Karens, of both sexes and all ages, from the child of six years up to the man of three score. Twelve of the youth have been constant attendants whenever the school has been open; the others have varied in their attendance, from two and a half to nine months. Some of these pupils were, by the Spirit of God, brought to a "knowledge of the truth" through the efforts of Miss Macomber, who waded through deep waters of affliction, and in a most devoted, self-denying manner, labored for this people. Many also were instructed in the way of life by the Rev. E. A. Stevens, who, though obliged to communicate to the people in a language which very few understood, yet appears to have been very successful in winning souls, and the love of all who knew him. Mr. Bullard has had the happiness of baptizing seventeen of the younger portion of these dear pupils, and three more give good evidence of a change of heart. It has been with trembling solicitude that these dear lambs of the flock have been admitted, through the sacred ordinance of baptism, into the visible fold of Christ, the Great Shepherd; but we are happy in being able to say that, thus far, they not only remain steadfast, but, two excepted, they are apparently growing in grace more rapidly even than is usual with young converts at home. Of the fifty who have entered our school, all but ten are now members of the church, and eight of these are numbered among the inquirers.

Our school last rains numbered in

all forty pupils, averaging, however, but thirty-two. That Mr. Bullard might have his whole time for translating, and other duties, I took charge of the school, the class of assistants excepted, who, in addition to the instruction they received in the school, spent between two and three hours daily with Mr. Bullard in the study of the bible. I had the help of an excellent assistant, besides spending five hours daily myself in teaching. The school was instructed in the Gospel of Matthew, and the Catechism; the last of which gives an account of the creation, the fall, the flood, history of the Israelites, history of Jesus Christ, and some account of his future coming. These books were pretty thoroughly studied. In addition to these, they were taught, verbally, some account of the Apostles, and some of the Old Testament stories. They were also instructed in reading, writing, composition, arithmetic, and good manners. My class in arithmetic were made pretty thoroughly acquainted with the four fundamental rules, without attempting any thing higher, they being young lads. Of course, we were obliged to instruct without the aid of books, there being no arithmetic in the language, except a small elementary book translated by my assistant from the Burman. The school was also taught geography, and astronomy so far as we were able to teach it from the globe and orrery, (kindly lent us by br. Simons,) without the help of either books or maps, of which we have none. The small children also studied one volume of "The Little Philosopher, by Erodore," which I translated for them during the rains. The girls were also taught plain sewing, washing, ironing, &c.

You are aware that the Karens are exceedingly filthy in all their habits, consequently we considered it our duty, in addition to cultivating the mind and heart, to exert ourselves to elevate them in their manner of living, that Christianity and civilization might go hand in hand. Besides requiring of them to keep their bodies, clothes, and rooms clean, I placed in each room a basin of water, a comb, small glass, and towel, requiring of all to use them before leaving their rooms in the morning. People in America, always accustomed to habits of cleanliness, can form no adequate idea of the difficulties met with in a Karen school, of enforcing obedience to such regulations as the above. We had also a

very cheap dining room erected, with a long table in the centre. I purchased each a plate, bowl, spoon, and fork, and it gave us no small pleasure to see them in their clean dresses sitting around the table eating with their spoons, instead of sitting down in the filth upon the floor and eating with their hands, as is the universal custom even among the Christians! They made some objections to this arrangement at first, saying it was "so fatiguing to sit upon a bench;" and, besides, "we can never, with spoons, put sufficient rice into our mouths." We compelled no one, but they soon yielded to persuasion, except one or two, who continued the disgusting practice of eating with hands.

In order to bring the expenses of the school as low as possible, I purchased nearly all the "bagar," or food, and gave it out twice daily with my own hands. Though, to do this, I must spend *time*; yet it saved the mission a considerable amount of money, the expense for board being reduced one third from what it was last year. Besides teaching, the care of the bazaar, &c., I, of course, must look after all their rooms, their wardrobe, and the sick, which, together with my own domestic affairs, was quite as much as I could do. Oh! it is hard toiling alone in this burning clime. Could I have the assistance of a kind sister, as has sister Vinton, how highly should I value the blessing.

Our health has been good the past year, for which blessing we would raise our hearts in grateful praise. Though we have much to do, we love our work, and were never so happy as now. We were happy with our dear friends, and brethren, and sisters in America, but our hearts were ever panting to go forth to "Such as sit in darkness and the shadow of death;" and now we have come to this people, we have no wish to go elsewhere; but we do most earnestly desire an associate in our department of the mission. We already begin to feel the effects of too close confinement, and yet we cannot rest even for one day. Br. and sister Brayton are very laborious and accomplish much, but they have already more than they can do in the promising field they occupy.

"Cast thy bread upon the waters;
for thou shalt find it after many days."

 West Africa.

 EXTRACTS OF A LETTER FROM REV.
I. CLARKE.

British Akrah, April 8, 1846.

Of late, our attention has been several times directed to the subject of transferring the African Mission to the Southern Board, and at last to that of abandoning the mission. We have consented to the transfer, provided it be found best for the cause of missions on the whole. But to abandon it, we think, would be wicked in the extreme. It would argue that the church had attempted too much, or that her efforts as to the mission had proved abortive. The church is bound to do all she can do, for evangelizing the world. Properly speaking, she is a Missionary Society, organized for her own good, that is, the edification of her members and the conversion of the world. When the Savior commissioned his disciples, to go into all the world and preach the gospel to every creature, He devolved this duty on the whole church in all succeeding ages.

Our blessed Savior came from heaven to save the world. To this He applied his resources and devoted his power. For this, He emptied himself of his glory, and devoted himself to a life of poverty, toil, reproach, and suffering. Jesus is not our Savior only, but also our example. He bestows on Christians a portion of his own nature, baptizes them with his own Spirit, and, with his own example before them, sends them forth into the world to carry forward the great work which He commenced. Every one is required to do all he can for the conversion of the world, to devote all he possesses and all his talents to this object. This is the view which the early disciples took of this subject. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that He died for all, that they which live, should henceforth live, not unto themselves, but unto Him who died for them, and rose again."

The first requisite of the church, is the constraining love of Christ. Let the hearts of Christians be imbued with this, let them feel for the miseries of the perishing heathen, and that the gospel is the only thing which can save them, and let there be an entire consecration of soul and body to Christ,

and all will be well. There will no longer be any necessity of deliberating about giving up, or transferring missions. The treasury of the Lord will be full and overflowing. To every request for missionaries there will be a prompt response, "Here am I, send me." No matter what the sacrifice to be made, or the danger to be encountered, there will be no deficiency. But, alas! how little of this is manifested by American Christians of the present day! The church has descended from the high position which she was intended to occupy. Her love has grown cold, the world has engrossed her affections, the Spirit has been grieved and taken his departure, and the heart is cold and insensible. Christians must live as the men of the world, follow their customs, and indulge in their luxuries, though the commands of Christ are disobeyed, and the heathen world sink to perdition!

Though God has blessed Christians in America above all other Christians, how little gratitude they manifest! How little sympathy for the heathen, who are by thousands and millions peopling the world of despair, without having heard that God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life! How many of the poor benighted Africans are looking to the Baptists in America to give them the only thing which will save them from an awful hell, while these same Baptists are deliberating whether they shall recall their missionaries, abandon the field on which the beloved Crocker, Fielding, and their wives, fought and fell; whether the dear youth, who have been collected with so much pains, and taught with so much care, are to be sent back to heathenism, to inform their heathen parents that they must all perish in their sins; whether the books on which years of toil and almost agony have been spent, shall be left to be consumed by insects.

Now, if the northern Baptists are doing all they can do, and several of their missions are in a languishing state, for want of funds or men, it may be best to transfer them to others, or even to abandon them. But until they have exerted themselves to the utmost of their ability, till with an entire consecration of themselves and all they have to God, they have done all they can do, they cannot, they dare not do it.

Are the northern Baptists doing all

they can? They contribute, perhaps, about \$80,000 a year, making an average of 20 cents to each member, for promoting the gospel among the heathen; while the English Methodists, whose number is about equal to the northern Baptists, give \$400,000 yearly, for the support of Foreign Missions. In addition to this, they give one tenth of their income to support the national church. Let our brethren and sisters, who are better able than English Methodists, give as they do; let every church give, for the support of Foreign Missions, as many dollars as she has members; then see whether the Board will be under the necessity of giving up any of her missions. Are not the Baptist churches able to do this? Would it not be a blessing to the churches to do it? "There is that withholdeth more than is meet and it tendeth to poverty." Has not the church, and even each individual church, ever been blessed in proportion to her efforts to spread the gospel among the heathen? If this is true, for the church to do less than she is able, is a curse to her; it is to cause God to withhold his blessing and to send leanness upon her. The northern church is abundantly able to sustain all her missions and to increase them four fold. Let her be characterized by love to God and love to man, let each one feel that he has been redeemed by the blood of Christ, and that henceforth he is not to live to himself, but to Him who bought him; and what will not God do? Will the treasury of the Lord be impoverished? Will the cry of the heathen, for teachers, be unheeded, and the voice of missionaries, worn down with excessive toil and care, die away as the chattering of the swallow on the passing breeze? Oh, no! the treasury would be full, every call would meet a prompt response. Young men by hundreds would say, "Here are we, send us." Neither the dreaded and fatal atmosphere of Arracan, nor the poisonous and deathly malaria of Africa would deter them.

Mr. C. then proceeds to mention facts which, in his opinion, would render it unsuitable to *transfer* the mission; but which, as no such measure is now contemplated, we omit. His arguments for the reinforcement and vigorous prosecution of the mission, are worthy of serious consideration.

I say now, as I have before, if it is best, all things considered, to transfer the African Mission to the Southern Board, I do not object to it. But after reflecting on the subject, I see nothing to be gained and much to be lost.

The Board, I trust, will not be under the necessity of giving up any of their missions. The churches are abundantly able to support and enlarge all their missions, and not to do it, would be disgraceful to the churches and disheartening to missionaries. To give up one encouraging mission, and to recall one worthy and faithful missionary, would produce distrust and discouragement, both among the churches and missions. To retreat is always inglorious, but especially when we are able to advance. To entrust to others, what we are able to do ourselves, is contrary to our holy religion and the dictates of our own consciences. It brings the curse of the Almighty upon us, leanness and death to our souls.

Now, dear brethren, I leave it with you. But if you retain the mission, you must strengthen and enlarge it. You must appropriate more to its support, and send us more help. While you were involved in debt and other difficulties, I held my peace, and even advised retrenchment. But now, I feel constrained to raise my voice for Africa. During the eight years of my connection with the mission, it has been all the time embarrassed for want of adequate supports. As few and weak as we have been, we have been under the necessity of doing much ourselves which might have been done by others, if we had had the means of paying them. Instead of employing others to teach the heathen youth the rudiments of those arts which are essential to civilization, we have been obliged to teach them ourselves when we ought to have been breaking to the heathen the bread of life. When we ought to have horses to ride on our preaching tours, we have been under the necessity of walking.

But, above all, we need more laborers. Our work, which we have never been able to do properly, is accumulating on our hands. The whole Bassa tribe is ready to receive the gospel. Wherever we go, they listen attentively to the word of life. They often say to us, it has been so long since you were here, that we have forgotten God's word. If you would come more frequently and preach to us, we would understand and remember the word. A short time ago, one of the chiefs of

Zuzo repeatedly sent to me for a teacher, as the school there had been suspended for the want of a suitable teacher. He had attended the school at Zuzo, and learned to read and write both the Bassa and English languages, and had said to me that he wished some one better qualified to live in his town. He said the Bassa teachers could instruct him in reading and writing, but he wanted to learn something more. At last he wrote me to send one of our school boys, if I could send him no other. If we had a good missionary at Zuzo, he would exert an influence over a large section of country. A missionary at Tradetown might preach the gospel to thousands. I, for years, have longed to occupy that field myself. I have made several visits there, and found them ripe for instruction. River Sesters is also an inviting field, with thousands of precious souls involved in the darkest gloom of heathenism.

About 100 miles in the interior, is the Kplei, (Kpisæ) teeming with its hundreds of thousands; I spent a few days among them about two years ago, and they heard the gospel with gladness. The king said he had seen and heard what his fathers never heard. "No white man ever came to their country before, to bring them the good news." He earnestly requested me to come again, and I promised him I would endeavor to, if I lived. He said God would not let me die for a long time. Who will come and give this people the gospel?

The Board have, indeed, had many discouragements; but no more than any other mission on this coast, excepting, perhaps, the Episcopal Mission at Cape Palmas. All the others have lost more than half of their missionaries on the field, and none of them have more than two of their older missionaries now in the field.

This is true of all the missions on the western coast, from Sierra Leone to the Gaboon, including the American, English, and German. In most cases where missionaries have fallen, their ranks are filled by others. None seem to be discouraged but the American Baptists. All missionaries who are acquainted with the Baptist Mission, say that it has accomplished as much in proportion to what it has expended, and that it has as much encouragement to persevere, as any other mission. Shall the Baptists retire in dismay from the field, while others are

taking fresh courage, and girding themselves anew for the conflict? Will you give up the field on which you have fought so long and gained so much? Shall the field on which the footsteps of the beloved Crocker are still visible, and on which he would have been willing to sacrifice his life a thousand times, be given to others, you know not whom? Oh! let it not be named among you; publish it not to the world; let it no more come into your holy convocations; but declare to the world and the church, that you are ready to send men to Africa, and clear your garments of the blood of these poor heathen; let the church second the action of the Board, and furnish the requisite funds, and throw responsibility on the ministry, on the YOUNG MEN who are *this year* to leave our Theological Institutions, and see if there is no one among them all, with faith enough to come to Africa. He may die, and could he die in a better cause? We ask only for one, and his companion, at present. Is there no one who is willing to hazard his life for the perishing millions of Africa? Do you believe that you are one of the number to whom the Savior said, "Go ye into all the world, and preach the gospel to every creature?" If so, what reason have you to think he does not require you to go to Africa? Do you believe that the Savior included Africa with the rest of the world, and that it is the duty of some of his ministers to go there? Then why does not this duty devolve on you? Is your case a peculiar one? If not, why should you not come? Some one *must* come soon, or the mission must be given up. We cannot expect to live many years longer. Eight years in Africa make a great change in the best constitution. Now, dear brethren, let us have a prompt reply. We wish to know what we are to expect.

The foregoing is dated at British Akrah, a place on the Gold Coast, to which Mr. and Mrs. Clarke, and Mrs. Crocker had been compelled to resort for the improvement of their health. Mr. Clarke acknowledges, in strong terms, the special kindness of Capt. Lovett, of the brig Hollander, of Providence, R. I., who gave them a passage down the coast, and showed them many generous attentions.

Miscellany.

English Baptist Missionary Society.

The fifty-fourth anniversary of this Society was held in Exeter Hall, London, on Thursday, April 30. After prayer by the Rev. R. W. Overbury, and an address by the Chairman, S. M. Peto, Esq., the Secretary, Rev. Joseph Angus, read the report, of which the following is an abstract:—

“The Society employs agents in Europe, Asia, Africa, and America.

“In India it supports thirty-nine missionaries and 137 native preachers and teachers. In connection with the Indian churches are 1,678 members, of whom 251 have been added during the last year. There are also 101 schools, with 3,979 children.

“The members of these churches are nearly all very poor, and yet they have contributed more than £1,200 last year for the support of their pastors. Friends at the different stations have also contributed at least an equal amount towards the support of schools and translations.

“Fifty thousand volumes of scriptures in the Hindustani, Sanscrit, Bengali, Hindi, Persian, and Armenian languages, and one hundred and fifty thousand tracts have been distributed during the year.

“In Africa, the Society has stations at Fernando Po, Bimbia, Camroons, and Calabar, and thirty-three missionaries and teachers. There are 250 children in the day schools, and 500 in the Sunday schools. Parts of the scriptures have been printed in the Fernandian, Isuba, and Dewalla tongues. The *Dove*, missionary ship, visits the stations, carrying teachers and supplies.

“In America and the West Indian Islands, there are the following fields of labor:—

	Mission- aries.	Native Teach.	Memb.	Day Schol.
Honduras,	3	4	130	183
Trinidad,	2	3	52	180
Hayti,	1	—	—	30
Bahamas,	3	9	2648	684
Canada,	12	—	599	—

“To these may be added the churches in Jamaica, containing 34,000 members, formed under the care of agents sent out by the Society.

“In France there are three stations and

two ministers, one of whom is occupied in completing the New Testament in Breton.

“The total number of our missionaries, all over the world, is not so large as the number of agents of the London City Mission.

“Hayti has but one missionary connected with us; Trinidad has but two; France, with many millions who hear not the gospel, has but two; South America and China have none.

“More is required. Our total income is not more than one tenth of the annual offerings to Kalee, the Indian goddess of murder; not more than one thirtieth of what the Baptist denomination pay in taxes. It does not amount to one penny a-week from each of the members of our churches; nor is it more than one tenth of the amount spent in sustaining the gospel at home. By systematic efforts, several churches have each raised more than large counties where such efforts are wanting.

“The total number of members added to the churches during the past year, is 1,866; the total number of members in all the churches being 39,202. There are also 232 stations and sub-stations, 234 agents, not including Jamaica. The number of day schools is 152, of children taught in day schools 9,306; and of children taught in the Sabbath schools 11,155. The total receipts, for all purposes, are £26,298 18s. 9d.”

During the meeting, some very liberal donations were pledged, on condition that the Committee should commence a mission to China.

Departure of Missionaries for China.

The Rev. William Dean, Rev. E. N. Jencks and wife, missionaries of the American Baptist Missionary Union, and the Rev. Messrs. Samuel C. Clopton and George Percy, with their wives, missionaries of the Southern Baptist Board of Foreign Missions, sailed from New York for Canton, on Monday, June 22, in the ship Cohota. Mr. Dean is accompanied by Ko A Bak, the amiable and interesting Chinese convert, who has been the companion of his travels in this country. They

have also, as their fellow-passenger, the Hon. A. H. Everett, the United States Commissioner to China.

Interesting services were held on board the steamer that towed the ship down the bay. The Rev. J. B. Taylor, Corresponding Secretary of the Southern Board, made a brief address, and prayer was offered by the Rev. John Dowling. Remarks were made also by Mr. Everett, expressive of his admiration of the missionary enterprise, and of the character and spirit of those who devote themselves to its advancement. He said he should be happy, in his official capacity, to render all proper assistance to such as should need it, in their efforts for the spiritual good of China.

We do but utter the sentiment of many thousands, when we say that the visit of Mr. Dean to this country has contributed largely to deepen and extend the true spirit of missions. The impression which he has made upon the public mind has been, in every respect, favorable to the cause in which he is enlisted, and he has reëmbarked for the field of his labor, accompanied by the sincere affection and the fervent prayers of all who love true Christian excellence.

On Sabbath evening, June 14, public service, with reference to his departure, was held in the Baldwin Place meeting-house, Boston. Prayers were offered by Rev. Messrs. Banvard and J. M. Graves, and addresses made by Rev. Messrs. Neale and Dean.

On the Sabbath following, Mr. Dean addressed large audiences in New York. From his last address, delivered in the Tabernacle, Mulberry Street, we give the following extract, as reported in the New York Recorder:—

“Some may ask why I leave these pleasant scenes. I have, within a few days, taken leave of my venerated father, and as he threw his arms around my neck, I felt compelled to say, why do you restrain me, for I desire to go. My sisters said to me, remain with us; is it not enough that you have spent ten years of your life in heathen lands? You are impaired in health, let others go and take your place. And my children, as they clung to me, (and it

is not figurative to say that I was compelled to throw them off and tear myself from their embraces,) said to me, dear father, stay with us. Do you ask if I love my children? I love them as tenderly as any parent. And, parents, if you would test the love a father has for his child, send your children to China and remain in this country yourselves. [Here Mr. D. was much affected, and, for a few moments, was unable to speak; the congregation sympathized deeply with his emotion.] I am a man encompassed with infirmities. I cannot pursue the subject any further. For the last few days I have been travelling over the beautiful plains of my native land, amid the bending fruit, the verdant fields, and the waving grain, all which seem to beckon me to remain. If my young brethren, who are to accompany me, see any thing of romance in the far off land they are going to, I do not. I have seen all, and it is nothing but darkness. To go to China is like going down into a deep, dark pit. It is like the tomb; and I seem to shrink back, as I feel the death damps gathering around me. But there is something pleasant in the thought, that it is the tomb of my loved ones. I have laid children there, and there rests my beloved companion. But though my own country is so delightful, and in China there is so much that is dark and forbidding, I would not remain here. I know not why it is, but there is nothing that would tempt me to stay with you. When I can fix my eye beyond all these earthly scenes, into the eternal world, then it is that I find myself happy in my prospects. Notwithstanding I love my father, and dear children, and my native land, I am happy at the privilege of returning to China to point her millions to the bliss of heaven.”

Departure of Missionaries for Burmah.

On Tuesday, June 30, deeply interesting services were held in the Baldwin Place meeting-house, Boston, in reference to the departure for Burmah, of the Rev. Dr. Judson and wife, Rev. Messrs. Norman Harris and John S. Beecher, with their wives, and Miss Lydia Lillybridge. A portion of scripture was read by Rev. R. H. Neale, and prayer offered by Rev. Dr. Ripley. An address was delivered by Rev. Baron Stow, in which he showed, from the history of our missions to the East, that the providence of God had signally favored our operations. The prayer,

commending the missionaries to the Divine protection and blessing, was offered by Rev. Dr. Sharp. The instructions of the Executive Committee to the new missionaries, were read by the Corresponding Secretary, Rev. S. Peck. Dr. Judson then followed with a few oral remarks, as follows :—

“ My friends are aware, that it is quite impossible for me, without serious injury to myself, to sustain my voice at such a height, as to reach this large assembly,—except for a few sentences. I have, therefore, taken the liberty of putting some thoughts on paper, which the Rev. Mr. Hague will do me the honor of reading to you.

“ I wish, however, in my own voice, to praise God for the deep interest in the cause of missions, manifested by the friends of the Redeemer in this city and the vicinity, and to thank them for all their expressions and acts of kindness toward me, during my brief sojourn among them. I regret that circumstances have prevented my spending more time in this city, and of forming a more intimate acquaintance with those, whom a slight acquaintance has taught me so much to love.

“ It is as certain, as any future event can be, that I shall never again re-visit the shores of my native land,—that after a few days, your beautiful city,—this great and glorious country, will be forever shut from my view. No more shall I enter your places of worship,—no more shall I behold your faces, and exchange the affectionate salutations of Christian love.

“ The greatest favor we can bestow on our absent friends, is to bear them on our hearts at the throne of grace. I pray you, dear friends, remember me there,—and my missionary associates, and our infant churches, and the poor heathen, among whom we go to live. And though we do meet no more on earth, I trust that our next meeting will be in that blessed world, where ‘ the loved and the parted here below meet ne’er to part again.’ ”

Address of Dr. Judson.

“ There are periods in the lives of men, who experience much change of scene and variety of adventure, when they seem to themselves to be subject to some supernatural illusion, or wild, magical dream,—when they are ready, amid the whirl of conflicting recollection, to doubt their own personal identity,—and, like steersmen in a storm, feel, that they must keep a steady eye to the compass, and a strong arm at

the wheel. The scene spread out before me, seems, on retrospection, to be identified with the past, and, at the same time, to be reaching forward and foreshadowing the future. At one moment, the lapse of thirty-four years is annihilated ; the scenes of 1812 are again present ; and this assembly,—how like that which commended me to God, on first leaving my native shores for the distant East. But, as I look around, where are the well-known faces of Spring, and Worcester, and Dwight ?—Where are Lyman, and Huntington, and Griffin ? And where are those leaders of the baptized ranks, who stretched out their arms across the water, and received me into their communion ?—Where are Baldwin and Bolles ? Where Holcombe, and Rogers, and Staughton ? I see them not. I have been to their temples of worship, but their voices have passed away. And where are my early missionary associates, —Newell, and Hall, and Rice, and Richards, and Mills ? But why inquire for those so ancient ? Where are the succeeding laborers in the missionary field for many years,—and the intervening generation, who sustained the missions ? And where are those who moved amid the dark scenes of Rangoon, and Ava, and Tavoy ?—Where those gentle, yet firm spirits, which tenanted forms,—delicate in structure, but careless of the storm,—now broken, and scattered, and strewn, like the leaves of autumn, under the shadow of overhanging trees, and on remote islands of the sea ?

“ No, these are not the scenes of 1812, nor is this the assembly that convened in the Tabernacle of a neighboring city. Many years have elapsed ; many venerated, many beloved ones have passed away to be seen no more. ‘ They rest from their labors, and their works do follow them.’ And with what words shall I address those who have taken their places, the successors of the venerated and the beloved,—the generation of 1812.

“ In that year, American Christians pledged themselves to the work of evangelizing the world. They had but little to rest on, except the command and promise of God. The attempts then made by British Christians had not been attended with so much success, as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For many years, the work advanced but slowly. One denomination after another embarked in the undertaking ;—and now American missionaries are seen in almost every clime. Many languages have been acquired ; many translations of the Bible have been made ; the gospel has been extensively preached ;

and churches have been established containing thousands of sincere, intelligent converts. The obligation, therefore, on the present generation, to redeem the pledge given by their fathers, is greatly enhanced. And it is an animating consideration, that with the enhancement of the obligation, the encouragement to persevere in the work, and to make still greater efforts, are increasing from year to year. Judging from the past, what may we rationally expect during the lapse of another thirty or forty years? Look forward with the eye of faith. See the missionary spirit universally diffused, and in active operation throughout this country,—every church sustaining, not only its own minister, but, through some general organization, its own missionary in a foreign land. See the Bible faithfully translated into all languages,—the rays of the lamp of heaven transmitted through every medium, and illuminating all lauds. See the Sabbath spreading its holy calm over the face of the earth,—the churches of Zion assembling, and the praises of Jesus resounding from shore to shore,—and, though the great majority may still remain, as now in this Christian country, without hope and without God in the world, yet the barriers in the way of the descent and operations of the Holy Spirit removed, so that revivals of religion become more constant and more powerful.

“The world is yet in its infancy; the gracious designs of God are yet hardly developed. Glorious things are spoken of Zion, the city of our God. She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God, that we live in these latter times,—the latter times of the reign of darkness and imposture. Great is our privilege, precious our opportunity, to cooperate with the Savior in the blessed work of enlarging and establishing his kingdom throughout the world. Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining, at last, as the brightness of the firmament, and as the stars, forever and ever.

“Let us not, then, regret the loss of those who have gone before us, and are waiting to welcome us home, nor shrink from the summons that must call us thither. Let us only resolve to follow them, who through faith and patience inherit the promises. Let us so employ the remnant of life, and so pass away, as that our successors will say of us as we of our predecessors, ‘Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them.’”

The concluding prayer was offered by the Rev. James B. Taylor, Corresponding Secretary of the Southern Baptist Board of Foreign Missions.

On Saturday, July 11, the missionaries sailed from the port of Boston in the ship Faneuil Hall, Capt. Hallett, direct for Maulmain, Burmah. At the hour of departure, a large number of friends met on board the ship, and had the customary religious services. An original hymn was sung, and prayer was offered by the Rev. A. D. Gillette, of Philadelphia.

Eleven of our brethren and sisters are now on their way to the distant East, consecrated to the noblest service in which man can engage. Let unceasing prayer be offered for their safe conduct over the deep, and their prolonged usefulness among the benighted of other lands.

Southern Baptist Convention.

The first triennial meeting of the Southern Baptist Convention, was held the second week in June, in Richmond, Va. President, Rev. William B. Johnson, D. D., of South Carolina. The Board of Managers for Foreign Missions, consists of Rev. Jeremiah B. Jeter, President, with fourteen Vice Presidents; Rev. James B. Taylor, Corresponding Secretary, Rev. Martin T. Sumner, Recording Secretary, Archibald Thomas, Esq., Treasurer, Dr. Charles T. Wortham, Auditor; fifteen Managers, and the eight officers of the Convention, *ex officio*s.

The Treasurer reported that since the organization of the Convention, the sum of \$11,735,22 had been received for Foreign Missions.

The next meeting of the Convention is to be held in Nashville, Tenn., on the first Wednesday in May, 1849.

Return of Mrs. Crocker.—Mrs. Mary B. Crocker, relict of our late esteemed brother, Rev. William G. Crocker, has been compelled, by the decline of her health, to return to her native land. She left British Akrah, on the Gold Coast, Africa, April 29, in the brig Smithfield, and

arrived, a few days since, at the port of Providence, R. I. She has rendered good service to the mission, and deeply regrets that she could not there spend her days in useful labor.

Death of Mr. McCoy.—We learn, from Western papers, that the Rev. Isaac McCoy, Corresponding Secretary of the American Indian Mission Association, died at Louisville, Ky., on the 21st of June. He has been for many years devoted to the civilization and spiritual welfare of the Indian tribes. In the prosecution of his enterprise, he has exhibited great energy, perseverance, and self-denial. In his death, the red man has lost a sincere friend, and the cause of Indian reform a most indefatigable laborer.

Missionary Hymn.

BY MRS. D. J. MACGOWAN.

Heralds to benighted nations,
Calvary's triumphs to proclaim,
Onward hasten,—foes are gathering,—
Sound the great Redeemer's name;
Go and conquer;
Conquer in the Savior's name.

See afar the dawn appearing
Of that glorious, promised day,
When all nations 'neath *His* sceptre,
Shall the gospel call obey;
Blessed Savior,
Haste the year of Jubilee.

God of kingdoms! God of nations!
Come with power; thine arm reveal;
Let the Spirit's mighty influence
Bend and break the hearts of steel,
Till, triumphant,
Gospel truth shall gain the day.

Gracious Savior, let thy kingdom
Soon extend from shore to shore;
Lord, we trust thy precious promise,—
Satan's reign shall be no more:—
Hallelujah!
Plead thy cause forevermore.

Ningpo, Nov. 21, 1845.

Letters, &c., from Missionaries.

MAULMAIN.—*Mission*, Dec. 20, 1845, Jan. 20, March 19.—*J. G. Binney*, Jan. 20, Feb. 10, 18, 19.—*Mrs. B.*, March 20.—*E. B. Bul-lard*, Dec. 19, 1845, Jan. 26, 30;—*Mrs. B.*, Jan. 21, Feb. 10.—*J. M. Haswell*, Jan. 20.—

H. Howard, Jan. 19, 20, March 21.—*L. In-galls*, July 1, 1845, Nov. 20, Jan. 5, 7, 22.—*S. M. Osgood*, Nov. 19, 1845, (2), Dec. 20, Jan. 19, 20, Feb. 20 (2), March 19, 21.—*T. S. Ranney*, Jan. 19, March 21, 31.—*E. A. Ste-vens*, Dec. 16, 1845, Feb. 18, March 21.—*L. Stilson*, Feb. 21, March 24, 27.—*J. H. Vinton*, May 26, 1845, July 12, Nov. 19, Dec. 16, 20, March 20, 1846;—*Mrs. V.*, Nov. 20.—*Miss M. Vinton*, Dec. 6.

TAVOY.—*C. Bennett*, Oct. 3, 13, Nov. 25, Jan. 13, 16, Dec.—Feb. 17.—*D. L. Brayton*, Oct. 16, Dec. 20.—*F. Mason*, Nov. 5, 26, Dec. 10, 19.—*J. Wade*, Jan. 13.

ASSAM.—*M. Bronson*, Oct. 8, March 29.—*N. Brown*, Oct. 23, Feb. 27, 28.—*O. T. Cut-ter*, Feb. 11, March 10.

SIAM.—*J. Goddard*, Sept. 3, Oct. 30, Dec. 8, Feb. 10, 27.—*J. T. Jones*, April 19.—*J. H. Chandler*, Nov. 5, Dec. 20, Jan. 13, Feb. 13, 28 (2).

CHINA.—*Mission*, July 1, 1845.—*T. T. De-van*, Nov. 27, Dec. 30, Jan. 8, Feb. 23.—*D. J. Macgowan*, July 16, 1845, Sept. 26, Jan. 9.

TELOUGOOS.—*S. S. Day*, Nov. 13, Feb. 3, 26, April 17, May 28, June 3, 9.

BASSAS.—*I. Clarke*, Jan. 10, 1,—March 29, Feb. 3, 10, 11, April 1, 8, 28.—*Mrs. M. B. Crocker*, July 1.

GREECE.—*A. N. Arnold*, Jan. 8—9, 22, Feb. 9, April 6, 8, May 9 (2).—*R. F. Buel*, Dec. 20, March 27, April 20.—*Mrs. H. E. Dickson*, Feb. 21.—*Miss S. E. Waldo*, Dec. 23.

FRANCE.—*E. Willard*, June 11 (2).
GERMANY.—*J. G. Oncken*, Feb., March 12, 30, April 28, June 9.

CHEROKEES.—*Mission*, Jan. 19, Feb. 10.—*E. Jones*, April 6.—*Miss E. S. Morse*, April 23.—*H. Upham*, March 3, 9, 10.

SHAWANOES.—*Mission*, April 17, 18.—*F. Barker*, March 7, April 3.—*I. D. Blanchard*, Jan. 26.—*J. Meeker*, Jan. 21 (2), Feb. 14—23, April 20, May 31, July 3.—*J. G. Pratt*, Jan. 21, March 30.

OJIBWAS.—*A. Bingham*, Oct. 14, Feb. 2, 13, 28, April 24, July 1.

Donations

RECEIVED IN JUNE, 1846.

Maine.

Lebanon, Daniel Wood, for his life membership,	100,00
Brunswick, Juv. Miss. Soc.	37
Saco, ch. and cong.	10,26
	— 110,63

New Hampshire.

A friend to missions	100,00
New Hampton, ch., mon. con-certs for May and June,	5,00
Sandbarton, 1st ch.	8,00
	— 113,00

Massachusetts.

Boston, Miss Beasley, for Ottawa meeting-house,	50
do., Tremont St. ch., Fem. For. Miss. Soc., Mrs. Drew tr., for Mrs. Sarah B. Colver's life membership, and for the support of four scholars in Mrs. Wade's school at Tavoy,	100,00

do., Baldwin Place ch., mon. con. for June,	17,34
do., Charles St. ch., mon. con. for June,	9,00
do., 1st ch., for Mr. Bul- lard's school in Burmah,	10,00
do., Bowdoin Square ch., Board of Benevolent Operations, S. G. Bowd- leair tr.,	52,46
	— 189,30
Sudbury, Levi Goodnough	8,00
South Danvers, "a female friend"	10,00
Randolph, ch. and soc. 80,00, (of which 4,00, is for support of Dr. Judson;) do., Fem. For. Miss. Soc., 20,00; for Rev. Henry Clark's life membership,	100,00
Lexington, 2d ch.	2,00
Worcester, "a friend" 20,00; do., High School, Boardman Miss. Soc., J. V. Lentell tr., 6,70,	26,70
Foxboro', Mrs. V. D. Hodges 7,00; Miss. E. W. Stratton 6,00; Bap. Sab. school, for support of Mr. Bullard's Pwo Karen school, 4,29,	17,29
Roxbury, "a friend to missions" 5,00; do., do. 5,00,	10,00
Plymouth Co. Association, Levi Pierce tr.,	13,75
Amherst, ch., three mon. con- certs,	14,00
Framingham, Miss C. B. Clarke	1,00
	— 392,04

Rhode Island.

Providence, Pine St. ch., Young Men's For. Miss. Soc., J. B. Hartwell tr., for support of a native preacher,	100,00
Newport, 2d ch. 51,00; do., a lady, for the Assam Mission, 6,00,	57,00
State Convention, V. J. Bates tr., viz.—Provi- dence, 1st ch., balance of subscription for 1845, 19,18; do., mon. con. for May 43,52; do., mon. con. for June 38,41; for Wm. An- drews's life member- ship.	101,11
do., Pine St. ch. Sabbath school	30,00
	— 131,11
Coventry, Caleb Waterman, per Rev. H. T. Love, agent of the Union,	10,00
	— 298,11

Connecticut.

Voluntown, ch. and soc., viz.—James S. Treat 10,00; Miss Harriet Lil- libridge 8,00; R. R. Miner 3,00; B. Camp- bell 2,00; Alexander A. Nichols 2,00; J. W. Rice 2,00; D. P. Brad- ford 2,00; J. L. & E. Smith 2,00; Job Law- ton 1,00; Wm. W. Thompson 1,00; J. R. White 1,00; E. A. Ham- mond 1,00; B. Ham-
--

mond 1,00; A. B. Camp- bell 1,00; Julia A. Campbell 1,00; L. A. Aldrich 1,00; Mrs. N. Potter 1,00; J. A. Doane 1,00; J. Randall 1,00; Philip Bowen 1,00; Rev. Mr. and Mrs. Weaver 2,00; thirty-seven others 13,39; cash for support of Rev. N. Brown 2,00,	60,39
Preston, ch. and soc., James Treat 15,00; Rev. Mr. and Mrs. Steadman 5,00; M. T. Richards 5,00; B. Rey- nolds 3,00; J. Wood- mansee 2,00; J. Wilbur 2,00; Charles Buttolph 2,00; C. Gates 2,00; Mrs. Anna Treat 1,00; John Woodmansee 1,00; P. M. Wheeler 1,00; W. S. Grant 1,00; Chas. B. Ayer 1,00; twenty- one others 7,52,	48,52
(The contributions of the foregoing two churches are for the life member- ship of Rev. Charles S. Weaver.)	
Plainfield, ch. and soc., J. Goff 1,00; D. Snell 1,00; H. Matthewson 1,00; C. Bennett 1,00; Caroline Spalding 1,00; twenty-seven others 9,09,	14,09
Ashford, 1st ch. and soc., Dea. Starkweather 1,00; Mrs. Starkweather 1,00; others 3,50,	5,50
North Ashford, ch. and soc. "towards the sup- port of Rev. Mr. and Mrs. Vinton, and of Miss Vinton (Karen Mission), Eunice Kent 1,00, and the same for Burman Mission, 2,00;" James Chapman 1,00; Alvin Bugbee 1,00; twenty- one others 5,30,	10,30
Woodstock, 2d ch. and soc., Roxanna Sherman 1,50; Wm. Sherman 1,00; Lucy Sherman 1,00; Rev. J. Paine, 1,00; Emeline Con- verse 1,00; Catharine G. Love 1,00; eleven others 7,52; for support of Mr., Mrs., and Miss Vinton,	14,02
Portersville, ch. and soc., Wm. P. Randall 3,00; S. Bebee 3,00; E. Rath- bun 3,00; A. Sawyer 3,00; D. Burrows 2,00; Lucretia Ashbey 2,00; Dr. Coates 2,00; J. Randall 2,00; A. Edge- comb 2,00; R. Burrows 1,00; S. W. Ashbey 1,00; John Packer 1,00; W. Kenney 1,00; G. P. Rathbun 1,00; Abby Packer 1,00; A. Wolf	

1,00; Mrs. J. A. Wolf	
1,00; Martha Battest	
1,00; Frances Palmer	
1,00; Rev. H. R. Knapp	
1,00; others 13,75,	46,75
Bozrah, church and soc.,	
Charles Maples 2,00;	
S. M. M. 2,00; Mary	
A. Leffingwell 1,00;	
others 10,05,	15,05
Colchester, ch. and soc.,	
Miss Lucy A. Fish 4,00;	
Rev. P. Mathewson 1,00;	
B. G. Goff 1,00; C.	
Packer 1,00; W. H.	
Brown 1,00; E. B.	
Bulkley 1,00; E. Goff	
1,00; S. Bailey 1,00;	
others 4,60,	15,60
Groton, ch. and soc., A.	
Gallup 2,00; Phebe	
Morgan 2,00; J. C.	
Lamb 1,00; J. A. Lamb	
1,00; others 2,30,	8,30
East Killingley, ch. and	
soc., E. L. Barstow 1,00;	
H. Westcott 1,00; B.	
Brown 1,00; G. B.	
Stead 1,00; others 2,00,	6,00
Ashford Association, col-	
lection after sermon, for	
support of Mr., Mrs.,	
and Miss Vinton,	12,68
Pendleton Hill, ch. and	
soc., Julia A. Palmer	
3,00; Asher H. Chap-	
man 2,00; Reuben Chap-	
man 2,00; Hannah Chap-	
man 2,00; Lydia Chap-	
man 2,00; Elias Chap-	
man 2,00, Rev. C. H.	
Gates 2,00; cash 5c.;	
Luther Palmer 1,00; J.	
M. Pendleton 1,00;	
Phebe Pendleton 1,00;	
Andrew Chapinan 1,00;	
other persons 3,12,	22,17
North Stonington, 3d ch.	
and soc., five monthly	
con. 15,00; Caleb Grant	
1,00; others 2,58,	18,58
per Rev. H. T. Love,	
agent of the Union,	297,95
Conn. Baptist Convention, W.	
Grisworld tr.,	343,30
	641,25

New York.

Saratoga Springs, Fem. Bap.	
Miss. Soc.	50,00
Orleans Association, B. Farr tr.,	50,40
New York Bap. Assoc.	35,47
Amenia, collected by Miss La-	
thrope,	12,00
	147,87

Pennsylvania.

Philadelphia, 5th ch., for George	
W. Beebee's life membership,	100,00
do., 10th ch., for Wilson Jewell's	
life membership,	100,00
Pittsburg, Grand St. ch., per Rev.	
Wm. Dean,	200,00
	400,00

Ohio.

Port William, Anderson's Fork,	
ch., mon. con. for June,	5,00
Cincinnati, 9th St. ch.,	

Burman Fem. Ed. Soc.,	
69,30; do., Mrs. J. Ste-	
vens 10,70; do., C. Duf-	
field 20,00; do., sundry	
collections 66,00,	166,00
Ohio Assoc., Bethel, ch.	
2,00; Bloomfield, ch.	
1,00; Ebenezer, ch. 1,00;	
Centreville, ch. 2,00,	6,00
Hamilton, ch. (for the	
debt) 3,10; do. mon.	
con. 7,00,	10,10
Auglaize Assoc., 12,00;	
Lower Sandusky, ch.	
3,00; Chevoit, ch. 32,00;	
Euclid, ch. 10,00,	57,00
Cambridge, ch. 3,60; Sa-	
lem, ch. 3,31; Centre	
1,57; Beaver 1,12;	
Rush, ch. 2,00; Antrim	
1,00; David Cutler, of	
Warren, 2,00; Zanes-	
ville, Market St. ch.	
18,75; Mount Vernon,	
ch. 12,00; Pulaskville,	
ch. 1,75; Chesterville,	
ch. 3,21; Frederic-	
town, ch. 3,82; Piqua,	
ch. 17,00; Radnor, ch.	
4,80; Mount Vernon	
Association 3,57; New	
Market, ch. 6,00; Sar-	
dina, ch. 3,00; Cowan's	
Creek, ch. 1,88; Gran-	
ville, Young People's	
For. Miss. Soc., W.	
Whitney tr., 3,66;	
Xenia, ch. 4,75; Leba-	
non, ch. 25,28; do., Juv.	
For. Miss. Soc. and	
Sabbath school, for As-	
sam Orphan Institution,	
25,85; do., Mrs. Hutch-	
inson 10,00; Newport,	
ch. 29,49; Lebanon, ch.	
6,50; Wm. Brown 12,00;	
Portsmouth, Rev. F. El-	
lison 10,00; Hillsboro',	
ch., 2,50; Centreville,	
ch. 16,00; Jones's Run,	
ch. 15,00; New Car-	
lile, ch. 3,10; Troy,	
ch. 3,90; Canal, Dover,	
ch. 4,75; Ohio Bap.	
For. Miss. and Bible	
Soc., J. B. Wheaton tr.,	
510,24; for ten life	
memberships to be	
named; per Rev. J.	
Stevens, agent,	760,90
	1000,00
	1005,00

Illinois.

Grand de Tour, (Ogle Co.) Mrs.	
C. C. Southwick 5,00; Mrs.	
S. Carpenter 1,00,	6,00
	33113,90

The following sums have been received towards discharging the debt of the Board, viz.:

Connecticut.

Baptist Convention, W. Gris-	
wold tr.,	48,00

Burmah.

Tavoy, Rev. Jonathan Wade	
50,00; Mrs. D. B. L. Wade	
50,00,	100,00
	<u>148,00</u>
	\$3,261,90

Legacy.

A lady of Madison, Ga., per Rev. J. B. Taylor, for the support of Mr. Binney,	16,00
Total from the above sources,	\$3,277,90

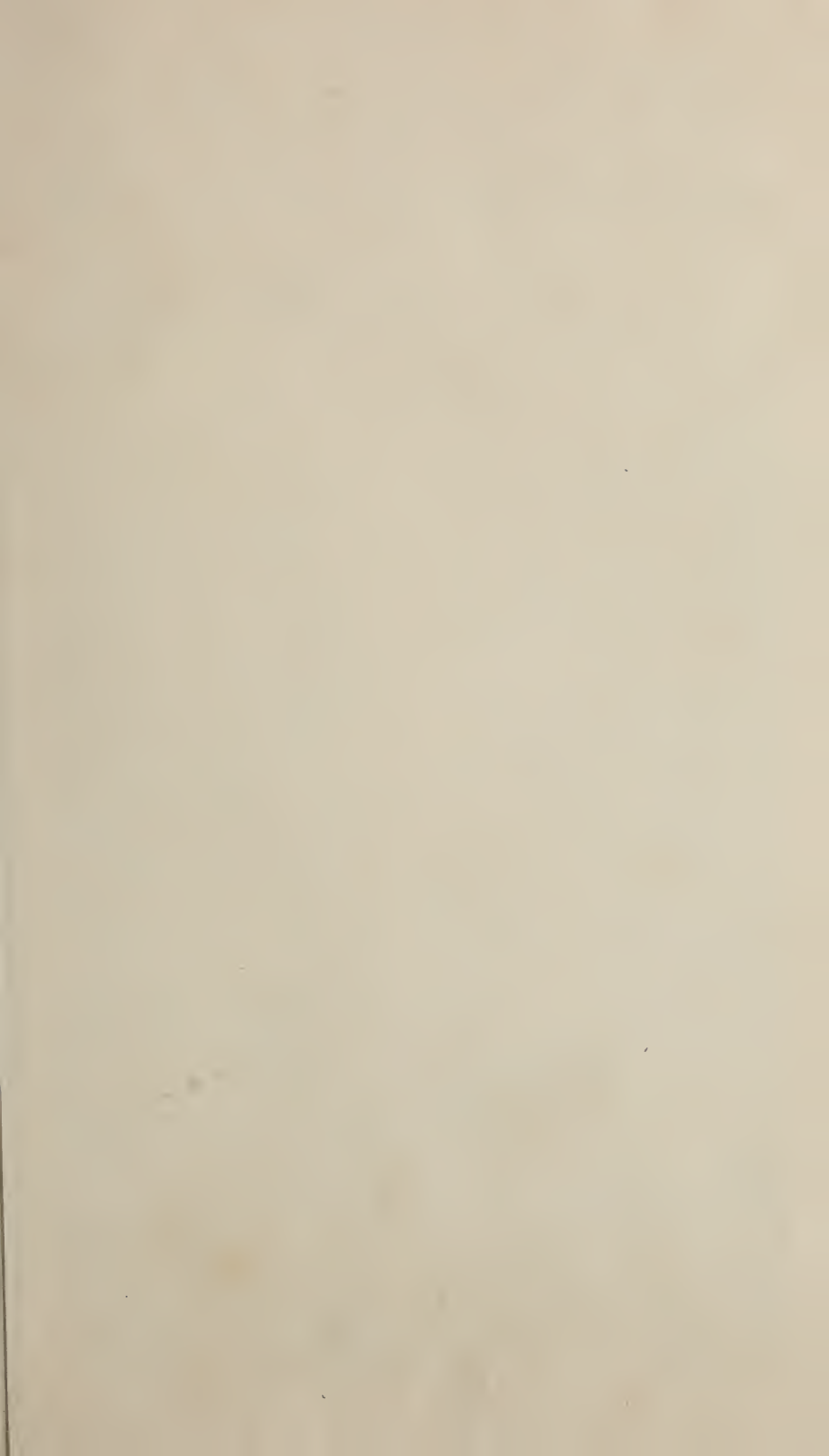
Total receipts from April 1, to June 30, 1845.
\$36,422,10.

BOXES OF CLOTHING, &c.,

From April 13, to July 10, 1845.

Maine, Bangor, society connected with the Baptist ch., per Harriet A. Woods, sec., for Rev. M. Bronson, a box of clothing, &c.,	65,88
N. H., Keene, ladies of Bap. ch. and soc., per G. Robbins, for Rev. J. Wade, a box of clothing,	33,00
Mass., Salem, ladies of 1st Bap. ch., per Nancy Sargent, for Rev. I. D. Blanchard, a box of clothing, &c.	
do., Boston, Miss M. C. Smith, for Miss. M. Vinton, a box of books, &c.	
do., do., Matthew Binney, for Rev. J. G. Binney, a box of clothing.	
do., do., Miss F. J. Nichols, per L. Nichols, for Rev. D. L. Brayton, a package of clothing.	
do., do., Miss Mary Ann Corlew, (proceeds of a Juvenile Fair) per E. J. S. Corlew, for Mr. and Mrs. Bullard, a package of sundries,	20,00
do., do., Rev. Mr. Hague's ch. and soc., per Mrs. Baldwin, for Mrs. Stevens, a box of clothing, &c.,	80,03
do., do., do. do., for Mrs. Howard, do. do.,	26,62
do., do., do. do., for Mrs. Bullard, do. do.,	41,93
do., do., do. do., for Mrs. Wade, a box of do.,	16,14
	<u>164,77</u>
do., do., Miss. Sewing Circle and individual ladies of 1st Bap. ch., per A. C. Shipley, for Mrs. Bullard, a box of clothing, &c.,	34,89
do., do., Bowdoin Square Miss. Circle, for Rev. J. M. Haswell, a box of clothing, &c.	50,20
do., do., do. do., for O. T. Cutter, a box of clothing, &c.,	45,33
do., do., friends, per Mrs. Sharp, for Rev. L. Stilson, a box of clothing, &c.	
do., do., do., per do. do., including a donation from a Sewing Circle, valued at \$20, for Rev. F. Mason, a box of clothing, &c.	
do., do., Mrs. M. J. Richardson, for Rev. E. B. Bullard, a box of clothing,	10,35
do., Rowley, Miss. Sewing Circle of the Bap. ch., per Mrs. Eddy, for distribution, a package of clothing, &c.,	6,30
do., Weston, Ladies Benev. Assoc. of the Bap. ch., for the Shawanoe Mission, a box of clothing, &c.,	29,35
do., Framingham, Circle of Industry, per Laurella Nixon, sec., for distribution, a box of clothing, &c.,	25,00
do., Ireland, (West Springfield,) Ladies' Sewing Soc. of 2d Bap. ch., per T. Rand, for Rev. H. Howard, a box of clothing, &c.,	55,05
do., N. E. Village, ladies of Benevolent Societies, per W. C. Richards, for Rev. D. L. Brayton, a box of clothing, &c.,	27,48
do., Plymouth, Ladies' Miss. Soc. connected with the 2d Bap. ch., per L. A. Harvey, for Rev. J. Goddard, a box of clothing,	15,00
R. I., Providence, ladies connected with the 1st Bap. ch. and soc., per Mrs. H. C. E. Read, for Mr. and Mrs. Binney, a box of clothing, &c.,	152,98
In same box, from a friend, for Mrs. Binney, a package of clothing,	23,17
do., do., G. B. Peck, for Rev. D. L. Brayton, a package of 4 maps and 1 vol. History of U. S.,	9,50
Conn., New London, Mrs. H. E. Thompson, for Rev. E. B. Bullard, a box of medicines,	86,58
do., do., do. do., for Rev. A. Judson, do. do.,	70,54
In same box, from S. Smith, for do. do., a parcel of sundries,	4,00
do., do., Ladies' Sewing Soc. of 1st Bap. ch., per Ann Weaver, tr., for the Maulmain Mission, a box of clothing,	105,62
do., Hartford, Young Ladies' Miss. Soc. of North Bap. ch., for Mrs. Bronson, a box of clothing, &c.,	100,72
do., Bridgeport, a few females of the Bap. ch., per Rev. W. Reed, pastor, for Rev. L. Stilson and others, a box of clothing, &c.	49,00
Vt., Saxton's River, Lucian Hayden, for Rev. M. Bronson, a brass clock and seven pair of scissors,	6,00
In same box. from Dea. A. Wilder, for do., a bundle of pins,	1,00
do., Bennington, Wm. Haswell, for Rev. J. M. Haswell, a box containing dried fruit, clothing, &c.,	28,00
In same box, from Mr. Brown, for Rev. N. Brown, four parcels of sundries,	4,00
In same box, from Pamela Gulliver, for Mrs. Mason, a parcel of dried fruit,	,25
N. Y., Catskill, for Rev. L. Stilson, a cheese.	
do., N. York city, Fem. For. Miss. Soc. of Oliver St. Bap. ch., per E. E. Bleecker, sec., for Rev. J. M. Haswell, a box of clothing,	56,12
do., Willseyville, Rev. J. Willsey, for Rev. S. M. Osgood, a box of sundries.	
do., Brooklyn, a friend, for Rev. J. Meeker, a box of clothing, &c.,	44,14
Penn., Philadelphia, per Mrs. Jane Louisa Seddinger, for various missionaries, several quilts, &c.	
do., do., Dr. David Jayne, for Maulmain Mission, a box of medicines.	74,50
do., do., do. do., for Siam Mission, do. do.,	74,50
do., do., Am. Sab. School Union, per Rev. B. R. Loxley, for Rev. C. Bennett, Sunday school books, &c.,	5,52

R. E. EDDY, Assistant Treasurer.





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